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A NEW-YEAR'S ADDRESS.

AT the commencement of the New Year, the Editors of the "Magazine" wish its readers the enjoyment of the rich blessings of Divine Providence, and a portion in the promises of God's infinite grace. While we have been enabled by their liberality to continue this publication, which has now circulated in this, and the adjacent States, for thirteen years, it has been our constant exertion to render it worthy of the attention of their patrons, and to make it conducive to the promotion of their immortal interests.

At the opening of the year, a few reflections, naturally suggested by the occasion, may justly claim our attention. By the care of God our holy Preserver, who has kept us through the past year, we are enabled to enter upon another, in the enjoyment of many mercies, and with many favorable prospects. How poorly have we requited the care of Heaven, and the long-suffering of God, which have been

watching over us and waiting upon us, while we have been drawing upon the divine mercies, insensible to our infinite obligations. At the commencement of the past year, and at various periods during its progress, when particular events of Providence, or the faithful whispers of the Divine Spirit, have awakened the soul to serious thoughtfulness; we made our vows, and flattered ourselves with many hopes that our past negligence and wickedness should be forsaken, and our affections be more devoted to the service of God. Many of these resolutions were made in times of deep solemnity, when we felt ourselves, and chose to be, in the immediate presence of the holy Searcher of hearts. These resolutions were made under the most just sense of divine things, when the mind was in the most favorable state to form a correct judgment concerning truth and duty, when passion slumbered, and we viewed ourselves as we are, beings accountable and immortal. The commencement of the year calls

upon us to consider our standing with God, for we are to be again dependent on his mercy. All the good which we hope to enjoy in the year on which we are entering all the capacity for doing good to ourselves or others, must be derived from the Most High, and must be drawn, without any claim, from the fulness of his grace. With what prospects then do we enter upon new hopes of the divine favors? Our vows of obedience that are past, are remembered on high, and it is equally known how they have been observed. If this has been done with a humble fidelity, we may enter upon new engagements with safety and hope. If our past resolutions have been forgotten, while they admonish us of the accumulated guilt devolving upon us, they show with what fearful caution we should depend on our own engagements. In the time of resolving, the confidence is strong, for the power of temptation is not then perceived. But in the season of trial, our strength is weakened, the various scenes which conspired to confirm our confidence, are forgotten, and, except the Lord of heaven support us, we inevitably fall. The review of any portion of our past life, always confirms these solemn truths. But though painful, they are not discouraging; for a mighty provision is made for the support of the needy, an arm is revealed to uphold those who would fall.

As we advance to the artificial divisions of time, in the progress of our existence, we naturally fancy ourselves standing on elevated ground, taking

a careful review of the past, and looking with anxious solicitude to the future. In the retrospect, we discover much to deplore; much which excites our regret; and much to engage our gratitude and confidence. While the innumerable errors of our conduct naturally produce the deepest regret; while our follies and iniquities have been such as to excite the most painful astonishment; we perceive, that, notwithstanding all our departure from God, he has not withholden his mercies, he has not ceased to open the doors of his grace.—In turning to the future, though the path is shrouded in darkness, we know that it is under the eye of Heaven, we know that it is protected by Him who hath hitherto upheld us, that his faithfulness is unchanging, that his truth is eternal. Still, the aspect of the future ought ever to awaken the deepest solicitude, for the path before us is short, when we shall pass a change that will fix our endless future. The number of our acquaintance that have passed this change in any past period of our recollection, assures us that it is near to those who survive. We then leave the path in which we have hitherto travelled, a path of mystery and doubt, of darkness and light, of hope and fear; and enter upon one where all is light and glory, or all is despair and gloom eternal.

The consideration of the continued long-suffering and mercy of God, of the continuance of our probationary season, of the rapidly-approaching limit of human life, call upon us with irresistible power, to enter upon

every future period of our being, with a deep impression of its importance, and of the solemn consequences of which it may be productive. We now begin another year. Some who now read this Christian Register with delight, and turn over the pages of the successive Numbers with solicitude, to find tidings of prosperity to the church of God; before the year shall close, will be united with the church triumphant, where prayer and faith will be for ever lost in the vision of the Redeemer. Thousands who enter upon the year with a confidence, thoughtless of its eventful scenes, eager in the pursuit of worldly objects, assured that these can satisfy the soul, instead of seeing its close, with the expected earthly enjoyments, will be found in a state of unmingled wickedness, destitute of every alleviation, destitute of hope. Some, who commence the year with hearts heavily burdened with divine realities, sensible of a load of guilt, and of the hardness of that heart which rises in opposition to a God of holiness, fearful that no liberation from the bondage of iniquity will ever be obtained, daily striving to mourn and pray against every discouragement, will find, before its close, the Sun of righteousness shining upon their souls, their hearts melting in tenderness at the view of a Saviour's love, and their mouths longing to speak the praises of redeeming grace.—Some, with whom the Spirit of God is now affectionately striving, who have been brought to see their state of eternal danger, who are convinced of their guilt

in the sight of God, and of the certain danger of an alienation from Christ; by reason of their obstinate insubmission, will be left to the hardness of sin, to return to their former stupidity, and to be more confirmed in the ways of evil. In the vicissitudes of human life, some will be deprived of many advantages which they now enjoy for the acquisition of divine knowledge, and of many benefits of precept and example which are happily calculated to turn the mind to divine things, which will not be duly estimated till irrecoverably lost. In the changes of the present year, many who are now in the enjoyment of tranquil prosperity, will be subjected to the severe frowns of a holy Providence; will be brought to feel that earthly joys are not worth the possession, that human life is little else than a burden. The fondest hopes, the fairest expectations, of thousands, will meet with disappointment and loss.

With such prospects before us, what is the refuge of wisdom? There is an Ark, that is an effectual security in every tempest. There is a Rock, around which the buffeting billows of adversity perpetually rage, but rage in vain. There is a Sun which steadily shines in every darkness, which enlightens the gloom of despondency, which warms the heart of the desolate. There is a Guide, who can smooth the most difficult ascent, who can enlighten the path of perplexity. There is a life-giving Power, that can animate the heaviest lethargy, that can raise from the deepest de-

pression and gloom.—Such is Christ. Such is the Saviour, offered to every sinner who holds a Bible, to every one that knows the returning Sabbath.—Such is the Redeemer, sent of God to restore lost man to his favor and bring him to heavenly peace.

As we stand at the commencement of the year, taking a view of the moral scene, we perceive with joy that He who holds the government of the world has not been unmindful of his Church. His recorded promises are, most clearly, remembered on high, and they advance to their accomplishment. Unaffected by temporary changes, the holy designs are steadily progressing, the long desire of prophets and saints begins to appear. Whatever evils yet await a sinful world, the darkest times of the church are undoubtedly, past. The ardent and persevering spirit for extending the privileges of the gospel, which it has pleased God to awaken in his people to such a high degree, has given an impulse to the interests of Zion which artificial obstacles cannot resist. The efforts of the present day to convey the light of divine truth to the ignorant and the perishing, are generally conducted in a very judicious manner. Great exertions have been made in various periods of the church to extend the pale of Christianity, and bring pagan idolaters to the worship of the divine Redeemer. But in all these attempts, there has been but little done to communicate the knowledge of the holy scriptures. Strong and persevering

efforts have been often made to enlighten the ignorant, and convince the unbelieving, of which there are always multitudes in every part of Christendom, but the thought has seldom occurred that this must be done, principally, by the possession of revealed truth. At present, this seems to be the means on which the friends of Zion principally rely, for the enlargement of its borders, for the salvation of sinners. In these animating events we hope that we see the beginning of the Angel's flight, who will *preach the everlasting gospel unto them that dwell on the earth*, rising over smoking cities and sanguinary plains, to seek out the long lost sons of Jacob, and the long benighted servants of idolatry. In these animating scenes, we shall doubtless see some ill-judged efforts; but there is every reason to believe that the effect of the whole will be an irrecoverable shock to the dominion of error, preparing the minds of men to look at the character of the divine Nazarene, to study his holy truth, and pay allegiance to his high dominion.

The holy prophets of God very clearly point out two states of the kingdom of Christ on earth. A state of great depression, and a state of high prosperity. The latter is to succeed the former. The transition from one to the other, the intermediate state between the adversity and the prosperity of the church, is not so particularly described. A few general sketches is the most which we have. The present time, is, most evidently, a part of that interest-

ing period. A state of depression, consisting in extreme weakness and corruption, the Christian church has long experienced. From that, it is now rising in the strength of the promises, to the joys provided for the faithful. Some of the evidences of this truth furnished by the present state of the world, are the following. A more universal belief among Christians, than at any former time, of a future period of general prosperity and peace to the church. A greatly increased acknowledgment of the true doctrines of the gospel, which have generally been termed *the doctrines of grace*. A general expectation among pious people of the approach of the deliverance of Zion, accompanied by constant and fervent prayer for its accomplishment. The exertions now made by the Christian world, by a general co-operation of all Christian people, for the extensive furtherance of the gospel; among Jews, Mahometans, and Pagans. And, finally, the mighty efforts of Gentilism, apparently, animated by the rage of despair, to subvert the interests of truth. To one of these remarks, it may be added, that the signal deliverances of the church of God have usually been preceded by an ardent expectation of pious people, that the Most High would soon appear for them.—When Moses first offered himself as a deliverer to his oppressed bretheren in Egypt, they would not receive him. At his second coming, they received the tidings with joy, and readily complied with the divine pre-

scriptions. They seem to have been expecting and waiting for the event, for their cry had ascended to God. Previous to Israel's deliverance from Assyrian captivity, Daniel, apprehending that the time was approaching, was daily on his knees, pleading for the restoration of Zion's desolated walls. In this, we may well conclude, he was joined by many of the pious captives, who could not be compelled to sing the songs of Zion to gratify their ruthless oppressors. Previous to the great advent of the Messiah, a general expectation pervaded the nations, Asiatics and Europeans as well as Jews, that an extraordinary Personage would soon appear, whose coming would produce the greatest blessings to men. This fact is attested by many heathen authors of high reputation. In all these cases, the expectations which were entertained could never have been founded on natural or political calculations, but must have been derived from the prophetic promises of God. These expectations were not disappointed. The general prospect which now pervades the nations, believers and unbelievers, of the approach of a period of universal peace and prosperity to the world, is, in like manner, derived from the best evidence, the numerous declarations of Him in whose hands are the destinies of empires, confirmed by all the passing events of his providential government.

In the view of the interests, of divine truth to which the present subject naturally leads, we are not to overlook the state of

religion among ourselves. The churches in this State, generally, enjoy the smiles of the divine favor. There is at the present time a remarkable union of sentiment among the churches and ministers of the State, in those great doctrines which constitute the basis of the Christian salvation, which were the doctrines of the primitive church, of the Reformation, and of the New England fathers, which have been so ably elucidated and defended by the Edwardses, Hopkins, Bellamy, and others who constitute the eminent Lights of the American church. The Pastors of our churches, generally, are eminently laborious in their work, using their exertions in various ways, to fulfil the ministry which is given them to perform, and to lead immortal souls to Christ. In the most of our societies, religious conferences and seasons for prayer are often attended, in a humble hope of the special blessings of the Holy Spirit. To this it becomes us to add with grateful acknowledgments of the divine mercies, that, in the year past, many of our churches have been refreshed with the signal visitations of divine grace, hopefully bringing many souls to an eternal union with Christ. In several places the presence of the holy Comforter is still strikingly visible. Amid our abounding iniquities, the God of our fathers, and the God of Zion has not forgotten to be gracious.

On the other hand, we cannot avoid the notice of many things which call for deep lamentation. Our country is severely chastened with the right-

eous judgments of heaven.—Multitudes among us, with every opportunity to attend to their immortal interests, are wholly regardless of the great salvation. A fatal indifference to divine things possesses the hearts of thousands, while all the terrors of the divine law are most clearly set before them. Many of our churches are in a state of great coldness, and inattention, not indeed contending for error, nor hardly striving for the truth. The love of the world greatly possesses the hearts of numerous Christian professors; while the passing events of the day seem to interest their affections more deeply than the high concerns of the kingdom of Christ. Many of our churches have long lain without any reviving visitations of God's grace, and are still slumbering in alarming apathy.

A holy God, whose ways are unsearchable, has, in the year past, bereaved the churches and societies of an uncommon number of the venerable servants of Christ, whom he has dismissed from their earthly labors, to receive the reward of their fidelity in the triumphs of the church in glory. It is believed so great a number of ministers have never been removed from this State by death in any preceding year. Among the fathers, we have been called to lament the revered Murdock, Camp, Jarvis, Benedict, Belden, Foot, Robbins, and Waterman, who could not continue by reason of death. While the vigor of life, and the midst of usefulness could not detain Ells, Hooker, and Graves; at the call of that Master;

whom they loved to obey, their orphan flocks are called to reflect on the solemn declaration of their Lord, *What I do thou knowest not now, but thou shalt know hereafter.* Nor could youth or the fond hopes of the church plead an exemption for the pious Hart, who is called from his labors in the morning of his day; called by the great Master of the vineyard. Those who survive in the field of Christ will feel admonished to increase their diligence, mindful of the shortness of the time allotted them to labor for their Lord, mindful of that account of their fidelity to which he will shortly call them. From the tombs of their brethren and fathers they hear the voice, "Christ is a good Master, all his promises and threatenings are true, be watchful, be humble, be faithful, and a holy crown of unfading glory will shortly be your eternal portion." Oh, that the falling mantle of these ascending servants of Christ, may rest upon their successors.—Blessed be God that Jesus lives: The divine advocate of sinners, the holy King of Zion. His truth is sure, his promises cannot fail.



A Summary View of the Duty of Self-Examination.

"**M**AN, know thyself," is one of the most useful and comprehensive precepts in the whole compass of Christian morals. Among the many highly important and interesting subjects which religion presents to our serious consideration and

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study, God and our own hearts are the chief. If men continue ignorant of their Creator, and strangers to themselves, of what avail will be the acquisition of all other kinds of knowledge, however highly esteemed among men? It is in retirement, and by self-converse, that we gradually gain the best acquaintance with ourselves, and are thereby disciplined for the duties and difficulties of the world. Self-knowledge ought therefore to be the chief study, and self-government the great business of life. These are essential branches of personal piety.

The consolation, stability, and peace of the Christian depend, in a considerable degree, on an intimate and proper acquaintance with himself; but an accurate knowledge of our true character and spiritual state, is not to be attained without frequent, serious, and impartial investigation. The appointed means of attaining this knowledge is self-examination; which has for its object a just acquaintance with ourselves, particularly with our moral or spiritual state before God. The object of examining the spiritual state of our souls before God is to ascertain whether we are renewed or unrenewed in the spirit of our minds, in a state of holiness or sin. It is of the utmost importance to know this; because our happiness or misery, both here and hereafter, is inseparably connected with it.—Here the first inquiry is not, what measure or degree of holiness or piety we possess; but whether we are at all the subjects of the regenerating and

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transforming grace of God. On the commencement of self-scrutiny, the question which it most behoves us to ask, is not whether, we are "strong in the faith;" but simply, whether, judging by a faithful comparison of our hearts and lives with Scripture, we are possessed, in any degree, of that divine principle which purifies the heart, operates by holy love, and produces a life devoted to God. If this distinction be kept in view, it will secure the mind from much perplexity and indecision in the performance of this duty. It should be remembered, however, that satisfactory evidence of the true state of our souls is not to be attained on a single scrutiny, however solemn and impartial. This is ordinarily the result of much experience and earnest prayer, of frequent and vigilant self-observation, and of an anxious study of the word of God. The Scriptures are the only infallible test of true religion; and when we have ascertained from this unerring standard, that we are partakers of the grace of God, and have commenced the Christian course, it is then incumbent on us to examine daily what progress we have made and are making in the divine life, to inquire whether we are advancing or declining in practical piety. The duty, as it is here laid down, comprehends, of course, an examination of the temper and conduct we maintain in the ordinary intercourse of society, and of the consistency and correspondence of our practice with our profession.

The obligation which all pro-

fessing Christians are under to the practice of this duty, arises from the Divine command.—The duty of self-examination is clearly and expressly enjoined in the word of God, Ps. iv. 4. 2 Cor. xiii. 5. Gal. vi. 4. It stands therefore, in this respect, on the same footing as repentance, faith, or obedience to the Divine will: we have also the example of the holiest men in every age of the church, to incite us to the performance of it.

But even if no express command had been given to us, the obligation of self-scrutiny would hardly have been less binding than it is. The indispensable necessity of it would have been sufficiently evident, had we only considered the depravity and deceitfulness of the human heart, the great tendency there is in us to flatter ourselves, our proneness to form our estimate of ourselves from the opinion which others may express. But, above all, the dreadful and irreparable ruin which must attend a mistake with respect to our real character before God, establishes the necessity of this duty, on the most unquestionable grounds.

Let us consider also, in this view, the advantages attending it. By enabling us to penetrate into the inmost recesses of our minds, self-inspection will prove the best means to subdue our pride, and prejudice, and to promote true humility, circumspection, and Christian candor.—It will also lay a rational and solid foundation for holy hope and joy, in the immediate prospect of an eternal world. The

almost overwhelming sense of past sins, which, not unfrequently, rushes on the conscience in a dying hour, will, at least, be greatly moderated, if not prevented, by a stated devout regard to the duty of self-examination through life. Nor is there any thing which will more effectually diminish, if not entirely remove, the fear of death, than a solid scriptural evidence of the right state of our souls before God; so that when called to encounter with the last enemy, his terrors will be removed, and we shall be enabled, through Divine grace, to triumph over death and the grave. Besides this, by frequently bringing ourselves to the test of God's word, and impartially comparing our heart and life with its divine precepts, we shall more effectually escape the snares of Satan, more consistently maintain a conversation becoming the Gospel, and walk more worthy of the holy vocation where-with we are called.

But in urging the necessity and importance of this duty, it is not to be understood, that the most diligent and scrupulous examination will ever place any one in a holy and safe state of mind, or be the means of imparting a devout or spiritual frame of heart. It is rather to be viewed as the means of ascertaining our defects, and thus leading us to humble ourselves before God in repentance, and to implore his grace; of ascertaining also our progress in the divine life, and thus exciting our gratitude to Him who has, by his grace, thus far conducted us on our way to the heavenly rest.

Though the Scriptures prescribe no particular rules by which we must proceed in the discharge of this duty, they afford sufficient information to direct and decide all our inquiries. Unquestionably, it should be entered on with the utmost seriousness and deliberation, and always accompanied with earnest prayer for the Divine assistance, and for the special direction and blessing of God; without which, all our efforts will be vain and fruitless. The most general complaint among Christians in the practice of this duty is, the want of sufficient steadfastness of thought. Indeed, we have too much cause to deplore the instability of our minds in all the duties of devotion; especially in those which are most spiritual, and which call for the most fixed attention.

In this duty, especially, we find the absolute necessity of the promised agency of the Holy Spirit, to preserve the mind in an intent, and still more an impartial, frame. But while we earnestly implore the effectual influence of Divine grace, we should on no account omit the use of all the other means which are adapted to secure the proposed end; such as selecting the most convenient time that our circumstances will allow for retirement, taking care to preserve a faithful recollection of those failures in duty, or tendencies to failure, which call for peculiar vigilance, and more earnest supplication; avoiding places and persons, which expose us to temptation; availing ourselves of the counsel of judicious friends, with all those

scriptural means which the providence of God provides for us.

In every part of the proposed investigation, the Holy Spirit of God must be our guide, and the Scriptures our only rule of judgment; and the scrutiny, to be effectual, must be careful, impartial, and rigorous. A transient glance, or a casual view, will be insufficient and unavailing. The human heart is "deceitful above all things, and desperately wicked," and must be examined in every variety of aspect, and especially in respect to the tendency of its prevailing desires, and prevailing habits, both of thought and action.

We can never form a right judgment of ourselves, from partial and detached views of our feelings, character, and conduct. We must pay an *universal* regard to the will of God.—Instead of comparing ourselves in *all* the parts of faith and duty with the whole of the Divine law, we are apt to rest on some *one* line or course of conduct, or some separate set of actions, as an evidence that all is well with us. This, however, will not do. We must honestly aim to know, from a careful comparison of our whole spirit, temper, and conduct, with the directions and requisitions of Scripture, what it is which may be fairly said to distinguish our character, and to give a decided denomination to our moral and religious state.

With the view of still more satisfactorily ascertaining, whether a radical change has been effected in our hearts and lives, we ought impartially to compare our present with our for-

mer moral condition and habits; particularly at the time when we had no serious concern about the salvation of our soul. In this scrutiny, we should well weigh the difference between the predominant principles and pursuits of our heart and life, now and formerly, as well as the motives which have influenced the change. Do we conscientiously abhor and abstain from whatever gratified our carnal propensities in the days of our ignorance and sin? Have we relinquished the world, as our ultimate rest and portion, as the prevailing object of our cares and anxieties; and are we now seeking our supreme satisfaction in the favor and service, and everlasting enjoyment of God? Are we so enlightened as to perceive the infinite value and importance of divine and spiritual things, and to prefer and delight in them above all the pleasures and possessions of the present life? In these respects, has a perceptible change been effected in the deliberate assent of our understanding, the determination of our will, and the delight of our affections? If so, a Divine renovation has been wrought in us; we are truly renewed in the Divine image. This is a plain and safe rule, by which to judge of our moral character and conduct. But then our estimate must be taken, not from any temporary emotions, or transient feelings, however raptuous, but from the settled choice and decision of the heart and the prevailing tenor of the conduct. The real predominant bias of the mind, is indeed the truest criterion of character. Men vainly imagine

that what merely dwells in their thoughts can scarcely be said to have an existence ; at least, that it does not at all go to constitute our real character. But in truth, we are *that* before God, which we are in the main bent of our thoughts. The hope, and consequently the happiness, of the Christian, in the contemplation of his spiritual state, must, if it be well founded, be supported by a firm and settled conviction, that God and eternal things have a decided preference in our regards over every other object ; that heavenly and holy desires and affections have (though not without much alloy, infirmity, and imperfection) the supreme, if not the undisturbed, possession of our hearts.

The person who can say with truth, that he sincerely seeks the favor of God, and conformity to his image, in preference to every thing else ; that he delights in the service of God, incomparably more than in any other gratification ; that to obey God, and to enjoy him both here and hereafter, is the chief pursuit of his life : that person may rest assured, that a saving change has been wrought in his heart : he possesses the best proof that he is in a state of acceptance with God, and an heir of eternal life.

For what is the proof that any man "is born of God?" It is, that he is renewed in the spirit of his mind ; and is become "a new creature ;" that "old things are passed away, and all things are become new ;" that he has a new and holy direction imparted to all his powers, and passions ; that he is the subject

of new and divine feelings and affections, aversions and attachments, joys and sorrows, desires and apprehensions. He has formed a new and just estimate of the present and future life, has adopted new principles of thought and action, directs his endeavors to new ends, and is governed by new motives.

By attending to these general principles, we shall surely find no difficulty in determining whether sin or holiness has the dominion over us, and whether the concerns of time or those of eternity predominate in our souls. "To whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness." By a fair comparison of ourselves with the revealed will of God, we may indeed with certainty know the state of our minds. The character and conduct which the grace of God and the faith of the Gospel invariably produce, are minutely described in the holy scriptures. If, on comparing ourselves with the marks there laid down, we find an agreement, the conclusion is undeniable ; always remembering that the Scriptures distinguish the saving operations of God on the soul by their purity and their permanence. We should place ourselves, therefore, in the full light of Revelation, and then examine our sentiments by its doctrines, our heart by its spirit, our life by its precepts, and our faith and hope by its promises and prospects.

We shall be greatly assisted in deciding on our state, by comparing our own character,

disposition, and conduct with those of the righteous, as recorded in the word of God, where we have an impartial and undisguised delineation of the true Christian, under all the varying circumstances of life.—Here we may behold, as in a mirror, the movements of mind, and the habits of life which characterize and distinguish the man of God from all others.

Do we then cordially enter into the views, and imbibe and exemplify the spirit of the saints of former ages? Do we approve and embrace their principles, as recorded in the Bible? Do we walk by the same rule, and mind the same things? Are we governed by the same Divine precepts, comforted by the same great and precious promises, animated by the same immortal prospects? Do we rejoice in hope of the same inheritance and glory? In a word, are we seeking to be saved in the same way; entirely renouncing our own righteousness, in respect to our justification before God, and relying only on the perfect obedience, atoning sacrifice, and divine merit of the Lord Jesus Christ, for acceptance with God and eternal life? Do we, with all our hearts, approve the design, and gratefully embrace the method, of Divine mercy, revealed in the Gospel for the salvation of sinners? In this scrutiny, we should not set up any standard of our own as the test of conversion. A mistaken rule of this kind has misled many pious persons. Scripture and experience clearly prove, that the *circumstances* attending the conviction and conversion of

sinners are not always the same, but often materially different. The point which calls for examination is, not the mere circumstances attending our repentance and return to God; but whether the change which we have experienced corresponds, in its nature and effects, with that change of heart which the Scripture requires, when it says, “putting off the old man, which is corrupt, put on the new man, which after God is created in righteousness and true holiness.” For if the effects which are experienced in our hearts, and exhibited in our lives, agree with those which are recorded with approbation of the saints in the word of God, we then have solid evidence of our repentance and conversion. In an especial manner are we to compare ourselves with Him who was given as an example that we might walk in his steps. It is emphatically stated as a scriptural characteristic of real Christians, that they are “*in Christ Jesus*.” He is said to be their *life*; and they are described as being *one* with him: vitally united to him by a living faith, they imbibe his spirit, so as to have the same mind in them which is also in him.—They imitate his example, obey his commands, rely on his sacrifice, receive from his fulness, and “grow up unto him, as their living Head, in all things.”

But, in performing the duty of self-examination, we are to enquire, not only whether we have really commenced the Christian course, whether we are really “born again of the Spirit; but what progress we have made

and are making in the Divine life.

The Christian should be "going on unto perfection," "pressing toward the mark for the prize of his high calling of God in Christ Jesus." It has been often said with great truth, that there is no standing still in the Christian life; for if we are not advancing in it, we shall be declining. We are exhorted to give all diligence to add to our faith, virtue, knowledge, temperance, patience, &c.; and certainly, if religion does not make us "holy in all manner of conversation, as he who hath called us is holy," it effects nothing for us to any valuable purpose. But, then, let us not suppose that it is designed by God to accomplish this end for us all at once: no, our sanctification is a gradually progressive work. If we would know whether we are becoming more and more meet for the inheritance of the saints in light, we must ascertain whether we are *advancing* in knowledge, in holiness, in humility, in conformity to the image of God. Growth in grace may be known by the increasing vigor, delight, and spirituality of our minds in devotional duties, especially those which are private and personal; as the private perusal and study of the Scriptures, secret prayer, meditation on divine subjects, self-denial, and watchfulness. Our progress in religion may be known by the increased frequency and fervor of our desires for complete deliverance from all sin, and perfect conformity to the image of God; and by our joyful anticipations of heaven, as a state of spotless

purity, as well as of safety and bliss.

In the scrutiny we make into our outward conduct, the grand inquiry is, whether we are living answerably to our Christian privileges and profession. Are we glorifying God in all things?—But here it will be necessary to be more particular. First, then, what is our temper and deportment in our intercourse with our families and relative connections? Our conduct in the most intimate of those social circles in which we move, is perhaps the truest test of the habitual state of our hearts. Do we exemplify, in our freest and most unrestrained hours, that spirituality of mind which is calculated to produce in the hearts of those around us a conviction of the reality and importance of religion? Has Jehovah not only a domestic altar in our dwellings, but do we practically say, "As for me and my house, we will serve the Lord;" and is our conversation ordinarily in heaven? Do we discover to those who are most intimate with us, that our religious principles have had the effect of sweetening our tempers, purifying our motives, subduing our passions, mortifying our evil propensities, and governing our lives? It is not only a possible, but comparatively an easy, thing to abstain from the outward and grosser immoralities, which prevail in the world through lust, but yet at the same time to be the slaves of some unhallowed temper at home. There are even, it is to be feared, some persons professing Christianity, who keep themselves externally unspotted

from the world, while they are a prey to some guilty passion in secret. We may conduct ourselves unblameably before men, and yet suffer our hearts to remain considerably under the influence, if not under the dominion, of pride, peevishness, envy, malice, or of a selfish, a covetous, or a sensual spirit. How affecting is it, to see men, who profess to have their supreme treasure in heaven, shewing, by the whole course of their conduct, that they still seek their happiness on earth! If these things do not predominate to such a degree as to impeach our sincerity, they yet will, in proportion as they prevail, mar our peace, impede our usefulness, bring distress on our minds, and be a reproach to the religion we profess.

But it is also incumbent on us to inquire into our conduct as members of civil society. Is our particular engagement, pursuit, and business in life, lawful? are our dealings in the world conscientiously regulated by the word of God? And here it is not the actions only that will require to be examined, for these are sufficiently obvious, but the principles, the motives, the springs of our conduct: these call for the closest scrutiny, and ought to be followed through their most secret windings. It is plain from Scripture, that growth in grace is marked by an increasing circumspection in our common and daily deportment, an holy care and watchfulness over our ordinary conversation and transactions in life.

In this respect, many persons have greatly erred: some have

considered real religion to consist exclusively in certain emotions and ecstasies of mind, without in the least attending to the general tenor of their outward conduct; while others, observing how little the practice and temper of many professing Christians correspond with what they profess to feel, entirely discard the consideration of inward emotions, and look only to the outward conduct. Both err. By properly regarding the operations of our minds, as well as the tenor of our outward conduct, we are in less danger of being deceived. The one is a check upon the other; and it is only when our feelings and conduct correspond with each other, and with Scripture, that we have any well-grounded evidence of our being in the right way.

We should, further, particularly, examine how we feel and act towards our brethren in the faith. An affection for all who bear the image of Christ, is one of the scriptural marks of true conversion: "Hereby we know that we have passed from death unto life, because we love the brethren." If, then, we are of the household of faith, we shall feel that we have an unity of interest, principle, and affection with all who love our Lord Jesus Christ in sincerity;—we shall esteem them the excellent of the earth, and take them as our chosen companions and friends;—and we shall shew our regard to them by cheerfully co-operating with them, to the utmost of our power, in supporting and advancing the cause of God in the world.

To close this branch of the subject, I will merely add, that the duty of self-examination extends not only to our sins, failings, and sinful propensities, but to our prejudices, and our errors in judgment: not only to our external conduct, but to our opinions, to our creed, and to the foundation of our faith. There can be no doubt, if we receive the divine testimony, that there exists an inseparable connection between faith and practice; and that the faith of Christ produces a set of opinions and feelings, and a course of conduct, peculiar to itself.

It may now be proper to consider the *time* when this duty should be attended to. Besides that daily vigilance which we ought to exercise, and that more careful self-inspection which should accompany every Lord's day, it is highly expedient that certain periods should be fixed for a still more solemn performance of this duty.

It is, however, unadvisable to select, for the performance of this duty, a time when we are under a deep and affecting sense of our own sinfulness and corruption, or when we are overwhelmed with temptation, and are in great darkness and distress of mind. Neither should we choose for this exercise, the time when we are more than ordinarily favored with a joyful and triumphant state of mind. In either case, we shall be very likely to draw conclusions from the particular impressions of the moment which would not be warranted by a view of our habitual state. In the former case, we should be apt to write unjust

and severe things against ourselves; and in the latter, to think more highly of ourselves than we ought to think.

With these exceptions, it will be proper to engage in this duty whenever we are about to receive the Lord's supper; and for this we have an express command of God, 1 Cor. xi. 28.;—also, on our entering into any new condition or relation of life, the nature of which will lay us under new obligations, expose us to new trials, and call for the additional exercise of Christian grace;—and, moreover, when we commence any remarkable period of time, as the entrance of a new year, the anniversary of our birth, or the annual return of the day on which a parent or near relative died. These and similar seasons seem to be well adapted for self-scrutiny and serious reflection.

It is necessary further to remark, that whatever be the particular point to which at any time we direct our inquiry, we should examine it narrowly, and rigorously probe every purpose of the heart which has a reference to it. It is hardly possible to enter too closely and deeply into the scrutiny of our hearts; and this scrutiny should be undertaken with an anxious desire to promote repentance and humiliation of soul, and renewed acts of faith and holy obedience. But having done our utmost to be secure from self-deception, we must still say, with the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and

lead me in the way everlasting." The necessity of this rigorous investigation will be more obvious, if we consider that it is not our being right in one thing, which will prove that our state is right in the sight of God: on the contrary, we must ever remember, that, while some defect in the exercise of the Christian graces will always attend us in the present life, the *total* absence of any one such grace is inconsistent with real godliness.

Whenever we engage in this duty, we should particularly pray that we may be enabled to keep in view the mediation, sacrifice, and intercession of the Lord Jesus Christ, that we may not be immoderately depressed or discouraged. A clear perception of the infinite and abiding merit of our Saviour, and a firm reliance on the all-sufficiency of his grace, will not only preserve us from sinking into despondency, but inspire us with holy hope and confidence in the Divine mercy.

In examining ourselves, we should not fail to observe what is right in our hearts and conduct, in order that we may give God the glory, and derive thence encouragement and comfort to our souls. It is no part of true

humility to overlook or undervalue what divine grace has accomplished on our behalf. It is, however, a still more essential part of this scrutiny to detect and mark whatever is wrong; that we may be duly humbled on account of it, and turn from it with penitence and contrition of soul. And here let us never forget, that all sins which are not forsaken may be considered as sins of which we have not repented; and that our confessions of such sins, and professed sorrow on account of them, if unaccompanied by constant watchfulness against them, and a vigorous resistance to them, must be insincere. If this duty be properly performed, we shall frequently find it necessary to retrace the steps we have already taken, and to repeat our earliest and most solemn engagements with which we commenced our religious course, and to commend ourselves afresh, as depraved, destitute, and guilty creatures, to the infinite mercy and grace of God through Christ, that we may be redeemed from all evil, sanctified wholly in body, soul, and spirit, and saved with an everlasting salvation. G. B.

[*Ch. Ob.*

RELIGIOUS INTELLIGENCE.

.....

An Address to the Christian Public on the subject of Missions to the Heathen and Translations of the Scriptures.

(Concluded from Vol. VI. p. 473.)

WE are anxious to fix your attention, Christian brethren, on the

great object of evangelizing *all* nations;—an object more glorious, more worthy of the universal patronage and admiration of the people of God, than the tongue can express, or the heart conceive; and an object of sure and no very distant accomplishment. To this object the eyes of Christians in many

countries are already most earnestly directed. The Christian world is now, for the first time, reaching forward to its attainment, and even grasping it by anticipation. In Great Britain, the promulgation of true religion in every part of the earth, and the publication and distribution of the Scriptures in every language, are topics of general and familiar allusion, as though these stupendous events were at hand, and were even now hailed with demonstrations of joy. When we notice that the wisest and the best informed men in that empire, and in our own country, partake of these joyful anticipations, and that a similar crisis in the state of the church has never before been known;—when we observe, that this tone of public feeling has been excited not by a sudden impulse of enthusiasm, but by a patient comparison of the word of God with his providence, of prophecy with history, by an attentive consideration of the peculiar *signs of the times*, and by the gradual operation of causes above the powers of man to contrive or combine;—we are forced to believe, that God has great things to be accomplished by the men of this generation, and that, after punishing the nations for their sins, he is about to deliver them from the wretched bondage in which they have been held. To this day the ancient prophets looked forward with holy rapture; for this day the persecuted congregations of the faithful prayed, during the gloomy reign of Popish superstition; for this day the Reformers labored and suffered; for this day the most devout aspirations of pious souls have in every age ascended. Shall we, who are so happy as to see this day, neglect to do *our part*? Other times have been times of preparation; the present age is emphatically the age of action. Shall we remain idle in this “harvest time of the world?”

Some may inquire, What shall we do? What are the duties peculiarly incumbent upon Christians at the present time? To these questions the following answers are respectfully submitted.

Christians should pray constantly

and fervently for the advent of the latter-day glory. This topic should never be forgotten in the public assembly, the social circle convened for prayer, the family, nor the closet. It is uniformly in answer to prayer, that Christ appears in his glory to build up Zion. It is in consequence of prayer, that spiritual blessings are ever to be expected. Were it possible, that prayer should cease to be offered for the millennium, that blissful period would never arrive; and the creation would groan under the prevalence of sin without hope of deliverance. Daniel understood by *books** the time appointed for the restoration of his captive countrymen to their native land, and set his face to seek the Lord God by prayer and supplication. So Christians should understand by the *sure word of prophecy*, the time of general deliverance, and should engage in earnest and united prayer. They should pray, in order to awaken their sympathy for the immense multitude of sufferers throughout the world; to enkindle their own zeal, and stimulate others to the good work of the Lord; and to prepare themselves for all the sacrifices and active services, which the momentous crisis demands. They should pray that Christians may all be united in the greatest effort, which ever claimed their aid; and that smaller points of difference may be forgotten in the great contest between Christ and false gods. They should pray, that all Missionary Societies, and all individuals who have an influence in the direction of missions may be prudent, faithful, and guided by Infinite Wisdom; that the Missionaries whom they send may be humble, prayerful, courageous and persevering, full of faith and of the Holy Ghost,—and may happily exemplify the doctrines which they teach; that a great and effectual door may be opened for their entrance among the heathen, and that Christ may speedily become the *power of God and the wisdom of God* to many who shall believe through their instrumentality; and that a divine blessing may rest on

* Dan. ix. 2.

all who contribute by their influence, their example, their property, or their personal labors, to extend the limits of the true Church, and gather Christ's wandering sheep into one fold.

We take the liberty of stating, in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the Gospel. The same time has been devoted to the same purpose by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians who are accustomed to assemble for social prayer consider, whether this concert may not be further extended. But whether this season be equally convenient for all or not, we earnestly urge upon all the duty of stated, particular, persevering prayer for missionaries and those to whom they are sent. Let Christians raise their voices in unison, and adopt the language of the prophet, *For Zion's sake will I not hold my peace ; for Jerusalem's sake I will not rest ; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.*

Another obvious duty, binding upon all Christians, is to show the sincerity of their prayers by their practice. None, who have read their Bibles, ought to be ignorant, that they are stewards of whatever they possess ; that all their means and opportunities of doing good are recorded in the book of God's remembrance ; and that an account must be rendered of the manner in which this stewardship has been exercised. Who in this favored land, can say, that he has not been entrusted with at least *one* talent ? Who can be willing to hide that talent in a napkin ? How many are there, who have their five, their ten, their fifty, their hundred talents ? And how un-

happy will be their case, if all this liberality of Providence shall be found at last to have been wasted upon them ; to have produced none of the good to which it ought to have been applied ; and to have proved its earthly possessors guilty of unfaithfulness to the rightful Proprietor ?

The proportion of his property, which each Christian should devote to public and charitable purposes differs according to the different circumstances, in which he is placed, and must be left to the decision of his own conscience instructed by the word of God. But however difficult it might be to determine the exact amount which each one should give, there can be no hesitation in declaring, that it should, in all circumstances, and at all times, be so great as to be really valued by him who gives it, and thus be a real sacrifice in his estimation. For a poor widow to give her two mites, *even all her living*, is a great sacrifice ; but for a wealthy man to give two hundred mites can be no sacrifice at all ; for it would not cause him a moment's uneasiness, nor be considered as a loss worthy to be mentioned, if he were to lose ten times that sum in the bottom of the sea. That Christians may act with system, and yield to each charitable claim its proper regard, they will do wisely to ascertain, each one for himself, how large a sum he ought to bestow from year to year ; always remembering, that it is safer to err on the side of generosity than on that of parsimony ; that few err in giving too much, many in *withholding more than is meet* ; and that his decision is to be re-examined at the *judgment-seat of Christ*.

Still less would we venture to intimate the proportion which is due to our various charitable purposes now existing in this country. We are confident, however that where the public have the means of information in relation to such purposes, where no invidious comparisons are made between the claims of different charitable associations, and no rivalry exists but that which provokes to love, and to good works, there is

reason to believe that Providence will direct to a proper distribution of pecuniary means. There are many charitable institutions, on each of which every good man ought to implore the divine blessing. Perhaps no one of them receives so much patronage, as it deserves, and might very usefully employ. Let it be the endeavor of the particular friends of each to increase the general stock of benevolence, trusting, that if this be done, *all* benevolent designs will receive a rapidly increasing patronage.

There is one objection to sending missionaries abroad so common, and so plausible at first view, that it ought to be mentioned here. It is this: That many ministers of the Gospel, more than can at present be supplied, are imperiously needed at home. This objection states a melancholy truth, but proceeds on a mistaken principle. If the apostles had argued thus, they never would have quitted Judea; the Gentiles would never have heard the Gospel till many ages after the Christian era; our ancestors in Britain would never have been converted. The same objection could have been applied, nay, was applied, to sending missionaries from Connecticut and Massachusetts to our new settlements, when the domestic Missionary Societies first began their operations.

But not to dwell on this consideration, there is another which settles the debate at once; which is, *That the readiest and most efficacious method of promoting religion at home is for Christians to exert themselves to send it abroad.* On the most thorough examination this position will be found strictly and literally true. When missions to the heathen were first contemplated in England, the above objection was strongly urged, and with as great plausibility as it ever can be urged here. What has been the event? The number of evangelical preachers and professors of Christianity has been increasing in that country, in an unexampled manner, during the whole time since the first missionaries sailed from England. The

increase of faithful preachers alone has more than twenty-fold exceeded the whole number of missionaries sent abroad.

When it was objected on the floor of the Senate of Massachusetts to the act for incorporating the board in whose behalf we speak, that it was designed to afford the means of *exporting religion, whereas there was none to spare from among ourselves*; it was pleasantly and truly replied, *that religion was a commodity, of which the more we exported the more we had remaining.* However strange this may appear to some, it will not seem strange to him who considers the import of these words: *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. He that watereth, shall be watered also himself. It is more blessed to give than to receive.* The government of God is a government of benevolence; and is intended to convince us, that he, who does good to others, is most secure of receiving good himself.—The same remark, which was made respecting the increase of religion in England will apply to this country, so far as it has been in similar circumstances.

The only remaining duty, which our limits permit us to urge upon Christians, in relation to this subject, is, *That they use all the means in their power for obtaining information respecting the wants of the heathen and the encouragement to support missions.* Without information no person can act understandingly; but when in possession of a simple statement of what has been done, and what is doing, with the motives for perseverance, Christians can act vigorously, unitedly, and to good effect. To be ignorant of the state and prospects of the Church, at this day, is criminal; especially as the means of information are within every person's reach.*

* *The committee would particularly recommend the Rev Dr. Dwight's sermon, delivered in*

We are unwilling to conclude, without addressing a few words particularly to our brethren in different parts of the country, who have associated in Foreign Mission Societies, and have committed their funds to the disposal of the Board.

Beloved Brethren,

We consider it as a token of great good to our own country, and as a pledge of success in the attempt to convert the heathen, that so many ornaments of our churches and pillars of civil society, have united in devoting a yearly tribute to extend the knowledge of Christ in foreign lands. In every great cause union is necessary; in none more evidently so, than in the one to which all our remarks have reference. Union in this cause is peculiarly productive of happiness. We appeal to your own experience, brethren. Is not the thought of joining in a work of vast importance to the souls of men with multitudes of your fellow Christians, widely scattered through the world, a thought which dilates the heart with joy? which prompts to Christian activity? which animates to prayer and praise? which ennobles the soul, and powerfully reminds it of the *love of Christ which passes knowledge?*

The multitudes among us who have lent their influence, and their property, to assist in the mighty enterprise of converting the heathen, could not direct their operations to effect unless they had some common bond of union,—some centre of action. If the American Board of Commissioners for Foreign Missions, secured as it is by an act of incorporation, can furnish this bond, and can so far be and servants of all, as to direct the offerings and benefactions of all to the end for which they are designed, the satisfaction thence arising will be a rich reward for the care and labor which so

weighty a concern demands. That the Board shall in no case err, it would be presumptuous to engage; but that their designs are in a high degree interesting to all the disciples of Christ may be safely affirmed; and that the measures adopted by them will, with a divine blessing, be greatly conducive to the happiest results, may reasonably be hoped.

It is respectfully recommended to Foreign Mission Societies, that this address be read at their next annual meetings, unless peculiar circumstances render it inconvenient.

The worthy and pious females in our country, who have associated to contribute to the funds of this Board, are deserving of particular and affectionate remembrance. Nor would we pass over other females of like character, whose situation does not permit them thus to associate, but whose cordial regards to the cause have been expressed by individual donations. From the time of our Lord's crucifixion to the present day, probably from the patriarchal ages, the larger proportion of his most faithful and devoted followers have been found in the female sex. Here is a scene of action, in which women may take a lively interest without overstepping the limits, which a sense of propriety has imposed on female exertion. Here is an occasion, in which thousands of pious females may express the same affection with which the heart of Mary overflowed, when she anointed the feet of her Saviour, and wiped them with the hairs of her head. *She did it to honor the person of her Lord before his burial; they are invited to show the same affection, by furnishing the means of calling to spiritual life in HIM those who are dead in trespasses and sins.*

To conclude; the Board are deeply sensible that they need, and are earnestly desirous to receive, the co-operation, the good wishes, and the prayers, of the numerous friends of Christ, who have embarked in this cause. The considerate public will readily allow, that to examine the comparative claims of many

Boston, at the annual meeting of the Board on the 16th ult

Besides the religious Magazines, the History of Missions, by Mr. Eleazer Lord, is highly worthy of perusal.

distinct heathen countries ; to select the most promising fields of action ;—to judge of the qualifications of missionaries ;—to meet unexpected trials with fortitude and undiminished resolution ;—to anticipate and supply the wants of distant laborers in the vineyard ;—to keep up an extensive foreign correspondence ;—to make prompt and regular remittances, in the changing state of the world ;—to instruct missionaries in all the unforeseen and difficult cases which may occur ;—to manage with skill and prudence the pecuniary affairs of the institution ;—in short, to discharge with fidelity, and care, and from love to Christ and his disciples, all the various duties imposed upon the members, and especially upon the officers of this Board, is an arduous work ; a work fraught with high and solemn responsibility, which requires much thought, constant attention, and frequent labor, and which makes it proper that they, to whom so weighty a charge is committed, should solicit the affectionate remembrance of their brethren, whenever they draw near to the mercy seat. Enjoying this consolation amidst their cares, and relying on this source of strength and wisdom, the Board may hope to contribute something to the advent of the happy period, when God shall extend peace to his church *like a river, and the glory of the Gentiles like a flowing stream.*

JEDIDIAH MORSE,
SAMUEL WORCESTER, } Com-
JEREMIAH EVARTS, } mittee.

Boston, Oct. 25, 1813.

The following Intelligence, which very much interest the feelings of the Christian world, is received from England. On the 22d of June last, the British Parliament removed the principal restrictions which had greatly impeded the propagation of Christianity in India.

Ed.

WE hasten to congratulate our readers, not only that the public

sentiment has been thus honorably and extensively expressed ; but that it has not been expressed in vain. On the 22d of June, Lord Castle-reagh, in a speech replete with sound sense, and enlarged and liberal views of policy, proposed to the House of Commons the adoption of the following Resolution which had been previously agreed to in a Committee of the whole House : viz.

“ That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement :—That, in the furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

“ Provided always, that the authority of the local Governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained.”

The Resolution was supported, in a most eloquent and argumentative speech, by Mr. Wilberforce, ably seconded by Mr. W. Smith and some other gentlemen ; and opposed by Sir H. Montgomery, Mr. Forbes, Mr. Pendergrast, Sir Thos. Sutton, &c. We hope to be able, in our next Number, to give our readers a connected view of this great argument. Suffice it in the mean time to say, that the cause of Christianity has signally triumphed. The resolution was carried by a majority of 53 ; 89 voting for it, and only 36 against it.

The above Resolution, having been communicated to the House of Lords on the following day, was taken into consideration of their Lordships on the 24th inst. It was moved by Lord Buckinghamshire,

after some able prefatory observations; and, we rejoice to add, as a circumstance no less gratifying to the nation than honorable to their Lordships, carried without a single dissenting or disapproving voice, both in the Committee and afterwards in the House.

In recording this most grateful event, we would call on every individual whose eye may peruse this page, to unite with us in thankful acknowledgments to the Author of all good, for this signal instance of his favor. To him who alone can order the unruly wills and affections of men, we ascribe it, that the opposition attempted to the extension of his Gospel has proved so feeble and unavailing. But while we recur with humble gratitude to the great Author of this dispensation, let us not forget the great, though subordinate obligation, which we owe to his instruments. To his Majesty's Ministers in particular, is the Christian Church, is Great Britain, is India, indebted for this noble recognition of the claims of our holy Religion. God will reward them. Their achievement is beyond the reach of human recompense; although, if there be a luxury of enjoyment attainable here, they would surely possess it could they behold, or could they image to themselves, the swellings of gratitude which dilate the hearts, and the tears of joy which silently moisten the cheeks, of the thousands and tens of thousands in this land, whom they have made glad by this act, and who on their bended knees are imploring, in their behalf, the blessing of Heaven. It would be endless to particularize the individual Members of Parliament whose able and assiduous labors have contributed to produce the result which we are now contemplating. We are unwilling, however, to overlook the memorable part which the nation at large has taken on this momentous occasion. About nine hundred petitions signed probably by near half a million of persons of intelligence and respectability, sufficiently testify the deep interest which the thinking part of the British population feel,

in a question so intimately involving the honor of God, and the happiness of our fellow men. Their petitions to the legislature, have been, doubtless, accompanied by innumerable aspirations to the Throne of Grace; and to these, far more than even to the influence of the public voice on the great council of the nation, are we disposed to attribute the decision, in which we now rejoice with so much heart-felt satisfaction. —LAUS DEO. [Ch. Ob.



India Missionary Extracts.

January 16, 1812.

"MY DEAR WARD,

"IN making known our scriptures here, amidst many agreeable and unforeseen circumstances, I meet with some disappointments: Muzhadeo and Kistna, I am sorry to say, are grown very shy and avoid even coming near me; yet I hear they still continue reading the scriptures. Bhuwanee is firm; he reads the scriptures much, and has a regular meeting with his family; three or four other women and some men, also read the scriptures every night, with prayer. Narayn reads the scriptures twice a day in his family, and his mother is so fond of them, and so sweet and lovely is the name of Jesus in her mind, that she recommends belief and trust in him to the exclusion of idol worship, to all about her, and amongst her own friends. Mahratta Testaments have been given to many who have gone to a great distance. A boy and his mother took home with them to their village, about 120 cross from hence, the book of Luke and the Epistle to the Romans. The day before yesterday, a pundit who keeps a school, promised me he would read our scriptures daily before his scholars. In two companies of Madras sepoy who are come here, and will remain some time, are about seventeen Christians of the Roman Catholic persuasion, some of whom come to hear the scriptures read on a

Sunday. I have proposed to them to hear them read daily by a person whom I would send.

I am, &c."

Hindoost'han—Digah.—Feb. 1812.

"My dear brother Carry,

"I have lately been introduced to several gentlemen who live in Tyhoot. They have been to our neighbor Mr. — on a visit for several days, and have regularly attended worship at our house; are in the indigo line, and have at least 10,000 natives employed. They have given me an invitation to go over and see them, but as I have not

yet a Hindost'hanee tongue, and have no parts of the Hindost'hanee scriptures to distribute, it would be of no use for me to go. I suppose the inhabitants of this district have never heard the gospel. Two or three in the service have applied to us for the Hindost'hanee scriptures to give away. There are thousands of natives around us, to whom we could give the word of life, if we had it to give. I hope you will lay these things to heart, and use every means in your power to send us a good itinerant or two, and a considerable number of Hindost'hanee Testaments.

I am &c. J. ROWE."

Fifteenth Annual Account of the Missionary labors directed by the Trustees of the Missionary Society of Connecticut; performed chiefly in the year 1813: with a Statement of Receipts and Expenditures, and a List of Books sent into the New Settlements for gratuitous distribution.

THE Constitution of the Missionary Society of Connecticut has made it the duty of the Trustees "to exhibit annually a particular account of the missionaries employed by them; of the places to which they have been sent; of the missions; and of whatever, relating to the institution, the General Association shall require."

First of all, in the present repetition of this duty, the Trustees would ascribe praise to the King of Zion. The annual account here exhibited....the fifteenth since the organization of the Society....will, as they humbly hope, afford evidence, that he has not withheld his superintending smiles from their faithful, but imperfect, efforts in his cause. It may strengthen the confidence of the charitable, that their "prayers and their alms have come up for a memorial before God," together with those of their fellow believers, in all the regions of Christendom. It may, also, draw forth, into lively exercise, the thanksgivings of many for the continuance of his merciful watchfulness and care, and excite cheerful and persevering activity to make known his name and salvation, as far as the earth is inhabited by souls that they must meet at his tribunal.

The account now offered refers principally to labors in 1813. It necessarily contains, however, some statements of service by missionaries, whose journals, near the close of the preceding year, did not arrive seasonably for insertion in the last annual account.

The number of missionaries, by whom, during the period here embraced, the friends of Christ in Connecticut have published the gospel to the poor, is thirty four. A majority of these have each a pastoral charge in the wilderness, a stipulated portion of the time, and thus, as the Trustees apprehend, are rendered doubly useful. Their labors have been extended over many hundreds of miles. They have been aided in the wide diffusion of divine instruction by the co-operation of numbers from other Societies engaged in the same work of holy charity. It is still an affecting truth, that even these numerous evangelists have not been able to proclaim the "good tidings of great joy" but to a small part of that spiritual desert which more than half encircles the American States. Nevertheless, something...yea, much...has been done, and is yet doing. "The word of the Lord runs and is glorified." Divine knowledge and worship are making progress, by the blessing of Christ upon this pious work. The "leaven hid in three measures of meal" is pervading "the whole lump." The rising light of the morning advances towards the splendor of "the perfect day."

Vermont early attracted the attention of the missionary eye. In some parts, the condition of its inhabitants, viewed in the light of sacred privileges, has, for twenty years, been improving. Its borders, nevertheless, and considerable portions of its interior, continue to present extensive demands for the exercise of religious charity.

The Rev. John Willard has a pastoral charge at Lunenburg, in the north eastern department of that State. His stated residence is quite in the midst of missionary ground. At several distinct periods in 1812, and early in 1813, he was employed twelve weeks. He crossed occasionally into New Hampshire, but spent his time principally among the destitute, west of the river. He was called, the last winter, to be much conversant with the sorrowful scenes produced by the mortal epidemic. In one town, there was scarcely a family without some sick, and deaths were frequent. At such a time, the ambassador of Christ must have been especially needed and useful. He conversed and prayed with many sick people, and with many mourners. He was happy to observe more of a disposition to hear, on the subject of salvation, than in any of the three winters next preceding. The call for more missionaries was frequently made, and he much lamented, that more were not sent into that destitute region. In every town, he found some well wishers to Zion; and, in a few instances, those that were enquiring "what they should do to be saved."

The Trustees would here introduce a single remark. They deem it indispensable, that the missionary journals state explicitly the number of sermons delivered; of families and schools visited for purposes of religion; of church meetings and conferences attended; of times when special ordinances were administered; of miles travelled; and of other services inseparably attached to

the duties of the faithful evangelist. But they view it as repetitious and burdensome, rather than useful, to fill up their annual account of each missionary, with a specific statement of these numbers. The charitable have no reason to complain, hitherto, of unfaithfulness, or the want of diligence, in those whom their bounty supports as preachers of the gospel in the destitute settlements.

At Pittsford, toward the western border of Vermont, the Rev. Holland Weeks has a pastoral charge. The condition of the country around him calls urgently for missionary assistance. In the former part of 1813, and at different periods of the preceding year, he labored a number of months in that field. Amidst the tumults of the day in that quarter, he was a happy witness of religious seriousness in a number of places. Notwithstanding the confusion arising from sectarian extravagance, the number of those who adhered steadfastly to "the faith once delivered to the saints," was evidently increasing.

Near the end of February, 1813, the Rev. Asaph Morgan entered on missionary labor for sixteen weeks, towards the south-eastern division of Vermont, and in the parts of New Hampshire adjacent. It was the season, when the pestilence wasted the life of mortals so extensively in that region. He understood, that in a single town, where he labored repeatedly, more than sixty were removed to the world of retribution, in about ten weeks. By this dispensation, many were prevented from an attendance on his ministrations. Much of his time was, with great propriety, occupied in visiting the houses of the sick, of the dying, and of those in mourning. Divisions, also, among the people, by the prevalence of the most awful and deadly heresies, rendered the congregations, in some instances, small. He found zealots copious in "great swelling words of vanity," and pretending to much religious affection, while they were evidently unacquainted with the character, either of God or of themselves. In a few settlements which he visited, the churches had become nearly or quite extinct, through the influence of false teachers propagating doctrines pleasant to that carnal mind which delights in "strong delusions." In a single instance, he had the joy of beholding a powerful work of grace... assailed, however, by bold and violent hostility of those that hate God. In every place where he labored, he met with some, who joyfully received divine instruction, and expressed great thankfulness, that the Society had sent a missionary among them.

In the autumn of 1812, the Rev. Marshfield Steele...impelled by the calamities of war to retire from his pastoral charge in Machias, District of Maine...labored a few weeks among the south-western towns of Vermont. He found the people, in most places, either too much divided in opinion about religious subjects, or too indifferent, to supply themselves with those stated instructions, which are required equally by the gospel and their own salvation. In a single instance only, was he witness to a great and happy re-

vival of attention to religion....fifty having recently joined themselves to the Lord by a public profession. Leaving Vermont, he passed into the counties of Madison and Chenango, State of New York. Here he persevered in his labors, till the beginning of March. Near the beginning of July, he resumed the work in the north-western district of Vermont. He spent nine weeks in the counties of Franklin and Chittenden. Thence he crossed Lake Champlain, and labored ten weeks, chiefly in the counties of Warren, Essex, and Clinton, N. Y. The amount of his time devoted to this employment was about ten months. In almost every place, he found some that heard the gospel with satisfaction. He thought he perceived reason to hope, that his labors, and especially his numerous family and school visits, were, in some instances at least, not without profit. He made it a rule, where he saw people deviating from evident duty, to converse with them freely on the subject, and without, "respect to persons." His exhortations to a reformation....addressed in the spirit of meekness....were acknowledged to be important, and apparently gave no offence. He was universally well received, and not rarely with great cordiality. He heard none say, that missionaries came too often; and many, in different towns, were anxious to know when they might hope for others.

The Rev. Elihu Mason has a pastoral charge* in Herkimer N. Y. During the autumn of 1812, and the winter following, he travelled a few weeks as a missionary in the county of Herkimer. He visited from house to house, in every place of his missionary labors; attended the sick; and endeavored to lead the children of schools into a knowledge of the truth.

Near the close of July, Mr. Joseph Treat, a licentiate of Litchfield South association, entered the missionary field in the county of Wayne, Penn. where he labored a short time, and proceeded westerly to Luzerne, and probably, into Bradford, and the adjacent region of New-York. His appointment was for sixteen weeks. No recent communications have been received from him.

Early in March, Mr. Oliver Hill, a candidate for the ministry, commenced missionary service, and labored sixteen weeks, principally in the counties of Susquehannah and Bradford, Penn. He was cordially received, and treated with all the respect and kindness which could be reasonably expected. In no instance did he consider himself as meeting open opposition. Appearances greatly encouraged him to hope, that the blessing of God was rendering missionary labors productive of the most important and happy effects. He found a growing attention to the education of children, and to domestic and public worship. In a large proportion of the settlements which he visited, stated reading meetings were held on the Sabbath. One he mentions, in particular, which instituted such meetings, as soon as three families had moved on; and they

* Mr. Mason has lately been dismissed.

were steadily continued. A happy sobriety of manners and morals; improvement in useful information; and above all, a powerful work of grace, were the blessed fruits....And here the Trustees would remark, that they have uniformly found such meetings, when regularly conducted, and perseveringly maintained, vastly advantageous to villages, in the wilderness, not favored with evangelical preaching....Mr. Hill has stated, that within a few years, five ministers have been settled in those two counties; several churches formed; and in a number of settlements, very animating revivals of religion have taken place. By all serious characters, and by numbers not serious, many thanks were expressed for the attention of Missionary Societies, and for the labors of missionaries; and very earnest were the desires manifested, that these favors might be continued.

The latter part of Feb. the Rev. Samuel Sargeant, of Vermont, labored four months as a missionary, in the upper counties of Pennsylvania. He was affectionately received in every place. In nearly every settlement, he found persons ready, with seriousness and meekness, to ask questions on the doctrines, duties, and hopes revealed in the gospel. He was a witness of solemnity and devotion, at the family prayers of morning and evening, far beyond his most sanguine expectations. This was especially observable, in explaining and applying the passages of scripture which were read—and read generally as selected by the family. He never found a family impatient or dissatisfied at the length of time devoted to morning and evening worship. He discovered an affecting want of books, and especially of sermons, in the field of his labors. The books distributed by the Missionary Society were thankfully received; and as far as he could judge, were the means of much religious improvement. No district, perhaps, of the wide missionary field has profited more, by the aid of pious charity, in proportion to the labor bestowed, than the four northern counties of Pennsylvania.

In Westford, county of Otsego, N. Y. the Rev. George Colton has a pastoral charge. At two distinct periods—one, the latter part of 1812—the other, the season preceding—he labored four months as a missionary, principally in the county of Wayne, Penn. He distributed many Tracts; and the joy and gratitude with which the people received them were almost incredible. The great importance of sending religious books into these new settlements, was, according to his observation, beyond all reasonable dispute. Much excellent fruit of them has already appeared, and will more fully appear in the eternal world. In a population of probably more than four thousand souls, he found only one congregational church; one of the close communion baptists; one of the open communion; and two or three methodist classes. These last were declining rapidly, as it appeared through the heterodoxy, ignorance, and immorality of their preachers. The books worthy of notice among the people were few, excepting those bestowed by

Missionary, and other charitable Societies. The Bibles sent by the Connecticut Bible Society were very gratefully accepted. It seemed as if no district could be found more in need of assistance at the hand of pious charity, than the county of Wayne. In many settlements, the people had no schools. In others, they were kept only a few months in a year. Of several places, peace, morality, and a fondness for religious meetings when possible, were the pleasant features. Of others, the reverse was the horrid aspect.

The Rev. Ebenezer Kingsbury has a pastoral charge in Harford, county of Susquehanna, Penn. By a recurrence to the missionary accounts, for a few of the last years, it may be seen, that he has been long experienced in this arduous and weighty employment. Between the first of April, 1812, and the close of that year, he labored almost five months as a missionary. He performed much service in the vicinity of his stated charge, within the boundaries of the ancient Luzerne, passing occasionally, however, into the adjoining counties of New-York. His travels amounted to about one thousand miles. His preaching, family and school visits, and other ministrations, were proportional. The self-denials inseparable from the service were relieved by a variety of cheering scenes. Some sinners were awakened. Believers were strengthened and comforted. In a number of places very deep impressions of seriousness were manifest. In one, there was a powerful and animating revival....The state of many settlements in that region is distressing, by reason of sectarian heresies, propagated with an industry worthy of a good cause. It seemed less distressing *then* however, than in years past....In a tract of country larger than the whole of Connecticut, there were only seven churches and five stated pastors.....Many settlements have no preaching, but such as missionaries supply....In the county of Lycoming, adjoining Luzerne, there were two churches and one pastor. In the adjacent county of Tioga, there was neither church nor minister. He found more missionaries, therefore, very greatly needed, and, by many, very earnestly desired.—He was gratefully and hospitably received; and many thanks were presented for the attention of the Society, and for the pious beneficence of the charitable in Connecticut.

The Rev. Worthington Wright commenced missionary service in the northern counties of Pennsylvania, the latter end of May, 1812. His labors, through the summer of that year, were noticed by the Trustees, in their last annual account. From the commencement of the following autumn, he labored in the same counties, a large portion of the time, until June, 1813, when he was installed in a pastoral charge, at Bethany, county of Wayne. His journals of service, for nearly three months, since that event....so important to an extensive tract around him... have been received. In many places, great stupidity prevailed, though Sabbath day meetings were well attended. He devoted himself much to fami-

ly visits for pious conversation and teaching. Several instances of special impression and of hopeful conversion occurred within his observation. In one considerable settlement, he found, quite recently, a general seriousness of enquiry, and a lively attention to the concerns of the soul.

Late in June, the Rev. Daniel Waldo re-commenced the missionary service in the county of Sullivan, N. York. Thence he proceeded in various directions through the county of Wayne, and the neighboring counties of Pennsylvania, visiting, as occasions invited, the parts of N. York located in their vicinity. He persevered in his labors till near the middle of October. Feeling the immense importance of having parental talents and influence rightly directed, he spent much time in visiting from house to house; exhorting heads of households to the duty of strictly maintaining family worship and instruction; and admonishing them sacredly to observe the Sabbath, as they regarded the well being of themselves and their children both here and hereafter, and would hope, at last, to be acknowledged as having been faithful to "train them up in the way they should go." Great was the number of settlements, in which the people had no religious meetings upon the Lord's day, excepting the rare occasions, when they were favored with missionary assistance. To parents and children, and especially to children, the consequences were melancholy beyond description. On heads of families, thus situated and thus negligent, he urged the duty and the usefulness of leading their households, every Sabbath, to public worship.....Feeling, also, the inexpressible value of correct early impressions, he was assiduous in his attention to schools. He endeavored to fix in the tender mind a permanent regard to the worth of excelling in goodness, as the way of supporting unspotted and reputable characters in worldly society; and, above all, the necessity of "loving God and keeping his commandments," as the only way to a peaceful death and a happy eternity. He hoped, that these efforts were not, in all instances, unprofitable.....He distributed some hundreds of Tracts, connecting the gift with remarks designed to excite an earnest attention to religion.....Numbers complained of abounding iniquity, sighing and groaning for the wickedness of the land; while few exerted themselves in favor of a reformation.—Intemperance, profane swearing, and notorious violations of God's law instituting the Sabbath, were prominent sins. In some villages a large majority devoted to hunting, rioting, and drunkenness, that seventh part of time which God, in mercy to man, has consecrated and set apart for worldly rest, for spiritual improvement, and preparation for heaven. Nevertheless, as might be expected, he was conversant with great diversities of character. By numbers, a fervent gratitude to the Society was expressed for their kind attention in sending the occasional ministrations of the gospel; and many earnest wishes were manifested, that they might continue to be remembered with these privileges. He observed,

that the gratuitous distribution of the Bible was very acceptable and very useful.

From the latter part of Sept. 1812, to the middle of Sept. 1813, the Rev. David Harrower labored eight months as a missionary, chiefly in the counties of Otsego, Chenango, and Delaware, N. Y. In this service, he travelled nearly eleven hundred miles; delivered one hundred and fifty six sermons; visited more than one hundred families; and performed the other numerous duties of an evangelist. It appears, that the divine smiles attended his labors. Solemn impressions were, in many instances manifest. He was called to spend much time in conversation with persons inquiring seriously on the greatest and weightiest of all subjects. He had, also, occasion to deal particularly with those, who, "loving darkness rather than light," had embraced perilous opinions. In general, he was kindly received. Many thanks to the Missionary Society were expressed, and many prayers offered by the pious for their success. But great varieties were observable. There were settlements, in which the people appeared to be almost universally in a deep sleep. In others, individuals, here and there, had their eyes opened on their sinfulness, and trembled in view of "wrath unto the uttermost." Numbers, also, gave hopeful evidence, that grace had "brought them up out of the horrible pit and miry clay." In a few villages, were glorious revivals. In others, abounding heresies, pleasing to the unrenewed mind, excited strong and violent opposition to "the truth as it is in Jesus."

The Rev. Joel T. Benedict has a pastoral charge in Franklin, Delaware county, N. Y. Between the middle of Sept. 1812, and the close of August, 1813, he travelled, at different periods as circumstances permitted, and labored as a missionary, more than three months, in the counties of Chenango, Otsego, Delaware, and Schoharie.—In March and April, the epidemic prevailed extensively over that district of our country. Multitudes were sick. To many, the disease was the messenger of mortality. Mourners were multiplied. In the space of six weeks, fifty died in a single town. This extreme distress among the people threw peculiar and interesting labor upon the hands of the missionary. It was, therefore, judged expedient, that Mr. Harrower accompany Mr. Benedict—the Lord's days excepted. This alarming judgment, however, instead of awakening the generality of the people to the great concerns of salvation, seemed to render them more unfeeling, if possible, and more stupid. In no places did he find the inhabitants more indifferent upon this one point, than in those where the sickness and mortality were most prevalent. In some sections, vigorous, and, in many instances, successful exertions were made to spread the destructive opinions of infidelity. Books against Christianity were industriously circulated. Societies, called *debating societies*, were established for the same purpose. Teachers, contaminated with scepticism, were crowded into the schools; while prayer, the catechism, and

the Bible, were publicly and avowedly excluded from many of those, which he visited. But the labors of missionaries were not, on this account, accomplishing the *less*—probably, much *greater* good.....Though the effect of divine truth, upon the heart and conscience, was evidently less powerful, the last season, than in some of the preceding, in which he labored as a missionary over much of the same field ; yet in a few settlements, there were considerable awakenings. Rebels against heaven were made to see, that “they had no cloak for their sin.” By the blessing of Christ on missionary labor, numbers became hopefully reconciled to God, and were made able to rejoice in his holy government and salvation.

The latter part of February, the Rev. William F. Miller began missionary labor in the western sections of N. York, and spent four months in this service. He was employed principally in the counties of Madison, Onondaga, Cortland, Cayuga, Seneca, Steuben, Ontario, Genesee, Allegany, Tioga, Broome, Chenango, and Delaware. In this extensive circuit, he discovered many varieties of denomination actuated by opinions altogether repellent to each other. As might be expected, in a great diversity of instances, erroneous opinions issued in a loose practice. In places not a few, the Sabbath, as a day to be kept holy, was in a manner lost ; and with the Sabbath, moral order was deplorably gone. The intemperate use of ardent spirits was, likewise, evidently a mighty instrument in the destruction of all morality and religion in many of the new settlements. It proved not less deadly to the soul than to the body. Amidst this moral ruin, however, he observed numerous tokens for good, in the dispensations of a forbearing and gracious Providence. In several settlements were powerful revivals of religious attention. Individuals were found, in a great number of places, who were exceedingly tender in their feelings, and who highly prized the privilege of hearing the gospel. He was impressed with a full conviction, that however great may seem to be the difficulties in the way of extending an acquaintance with the pure gospel among those “perishing with lack of vision,” the Missionary Society, and the numerous friends of this cause, have no good reason for discouragement. The blessed effects of missionary exertions appeared very strikingly in the best settled parts of those new countries where he labored. Well regulated societies, and flourishing churches, are, by the divine blessing, among the fruits of the missionary institution.

The Rev. Comfort Williams had accepted an invitation to take a pastoral charge, at Ogdensburg, on the St. Lawrence. He had resided there with his family a number of months, and a day had been assigned for his ordination. The perils of war, however, impelled him to retire from that place. On the 19th of December, he commenced missionary labors, and travelled in the counties of Lewis, Jefferson, St. Lawrence, and Oneida, N. York. Near the

beginning of February, 1813, he received ordination as an evangelist, by the Oneida Presbytery, at Utica. The amount of time spent as a missionary, both before and after his ordination, was about three months. He delivered fifty sermons; visited two hundred and fifty-nine families for the purposes of religious instruction; and attended schools and conferences, with the other duties pertaining to the evangelical teacher. It was a time of sore distress by the epidemic in that region.—With very few exceptions, he was kindly received, wherever he called. The serious people in those settlements expressed a tender sense of their obligations to the Missionary Society of Connecticut; and they rejoice to have missionaries visit their families....The judgments of heaven,—desolation by pestilence and the sword, then suffered in that section of our land,—instead of leading the wicked to repentance and reformation,—seemed rather to produce a hardening and demoralizing effect.—There was urgent need, and, among the considerate, an anxious desire, of missionary aid. In a few places, he observed hopeful appearances of a saving work.

Early in February, the Rev. Ebenezer I. Leavenworth, then pastor of a church in Camden, state of N. York, entered on missionary labor in that vicinity. His appointment was for sixteen weeks, which he fulfilled in the following autumn. He found many settlements in a much more awful state than he expected; though, in preceding years, he had been considerably conversant with those parts. The demoralizing influence of public commotions there was astonishing. Error was rolling on like a sweeping flood. In some places, and especially in those, where missionaries had rarely or never been, he could hardly discover the *appearance* of respect for moral and religious instruction. More than half of the families in a considerable settlement were destitute of the Bible. In others, the few friends of God were famishing with the want of spiritual food. Others, however, there were, in which he had the satisfaction of finding, that the true religion was gaining strength. Missionary labors, as far as they had extended, had been useful beyond calculation. One clear, plain, and faithful missionary sermon had seemed to be rendered the means, in the divine hand, of preserving a settlement from total depravation of morals, for a number of years.

The Rev. Israel Brainerd has a pastoral charge at Verona, county of Oneida. This is, also, in the midst of a wide region, destitute, in a great measure, of spiritual privileges. Between the middle of July, 1812, and the close of March, 1813, he traveled, several months, and labored as a missionary. He distributed many books among the poor. The satisfaction which he took in this branch of his employment, was an abundant compensation for his trouble. The emotions of gratitude excited in the receivers, gave hopeful evidence, that they would be read with attention, and preserved with care. He should always feel himself happy in being employed as an agent by the Society in the distri-

bution of books....It was his deliberate purpose to visit those places which stood in most need of missionary labors. In some settlements, there was an outpouring of the Holy Spirit, and a revival of religion....He found people in a diversity of conditions; many unconcerned about their peace with God; some listening with eager attention to the public and private illustrations of divine truth; some anxiously inquiring the way of escape from the wrath to come; some rejoicing in a recent hope of eternal life; some distressed above measure by the loss of friends, during the prevalence of the wasting epidemic; and some on the borders of the grave, about to close, in a few moments, and finally, their opportunities of preparing to meet their Judge in peace.... Amidst crying sins and overwhelming judgments, he beheld many proofs, that "the mercies of the Lord are not clean gone forever."

In Avon, the western part of the state of N. York, the Rev. John F. Bliss has a pastoral charge. The last summer, he spent a few weeks in missionary service. He travelled as far as lake Ontario, visiting a considerable number of towns, and many families, in that very destitute region. The people in general were awfully stupid. The spirit of infidelity manifested itself with its characteristic impudence. In every place, however, he found a remnant, preserved and kept by distinguishing grace. These "wept when they remembered Zion." Though he became acquainted with nothing, that might be called a revival of religion, yet Christ appeared to be gathering souls, here and there one, into his kingdom not leaving himself wholly without witness.

The Rev. John Spencer, of Canadawa, on the south east border of lake Erie, Pennsylvania, labored the whole year, as a missionary, chiefly in the Holland purchase. From mid-summer 1812, until the following winter, the universal and distressing agitations of that border rendered his prospects of usefulness more discouraging and gloomy. In the succeeding winter, spring and summer, however, meetings were better attended. No special revivals have been enjoyed within the circle of his labors. He observed, nevertheless, that the attention to preaching, and the anxiety manifested for more evangelical instruction, were increasing, at the time of his last communication....He has been long experienced in this service, through that extensive, but rapidly settling, wilderness. His travels, as a missionary, have, probably, exceeded seven thousand miles.

On the 13th of October, 1813, the Rev. William Hanford was ordained, an evangelist, at North Stamford, Conn. by request of the Trustees. He had been appointed to the missionary field in New Connecticut. In a few days, he commenced his journey to that country. He is supposed to have arrived there, a few weeks since, and to be now engaged in the work. Accounts from him were not yet to be expected.

By request of the Trustees, the Rev. Harvey Coe was ordained, an evangelist, at Westfield, Mass. on the 19th of May, 1813.

New Connecticut was the field to which he had been appointed for missionary service. On the 17th of June, he arrived in that region. He has labored, a part of the time, at the expense of the people....In some of the settlements, he found much inattention to religion, and consequently much looseness of morals. In general, however, there was a desire to hear preaching. Numbers, in various parts, were seriously inquiring on the subject of the great salvation. In one or two towns, there was an animating impression in favor of things most important....He soon perceived great need of more laborers in that harvest. The people in several settlements were anxious to obtain pastors for such a portion of the time as their means of support would allow. If the charitable in New England could know how greatly preaching is needed there, and, in very numerous instances, sought after in vain, they would use still greater exertions for the maintenance of missionaries.

By request of the Trustees, the Rev. Simeon Woodruff was ordained, an evangelist, at Washinton, Conn. on the 21st of April, 1813. He had been appointed to the field of missions in New Connecticut. He immediately began the journey; in a few weeks arrived; and engaged in the service. Some part of the time, he has been supported by the people....The more he has become acquainted with the past and present condition of those new settlements in a moral and religious point of view, the more deeply has he been impressed with the importance and utility of missionary labors. Great good has been done. Much yet remains to be done. The call for more laborers was very urgent.

The Rev. Joshua Beer has a pastoral charge in Springfield, N. Connecticut. During the year which ended in August, 1813, he labored, nearly eight months, as a missionary, in that section of Ohio. There, also, the epidemic was distressing and mortal, the last winter and spring. He was much occupied in visiting the sick and attending funerals.

The late Rev. James Boyd had a pastoral charge in the towns of Warren and Newton, N. Conn. Near the close of 1812, and the beginning of 1813, he labored about two months, under the direction of the Trustees. On the 8th of March, he was called "to give an account of his stewardship. Blessed are the dead who die in the Lord." On this frowning dispensation, the Trustees sympathize with his afflicted family and the people of his charge; and with the churches and people at large in that country. They had confidence in Mr. Boyd as a minister and missionary; as humble and pious; as judicious, zealous, and exemplary; as one of those faithful servants whose labors Christ approves and blesses for the prosperity of Zion. While those of his special charge hold him in tender and affectionate remembrance, his loss must be deeply felt and lamented by all that wish well to the best interests of the settlements rising in that region.

The Rev. William Wick has a pastoral charge in Youngstown, N. Conn. and in Hopewell, Penn. He has not been able, the year past, to devote more than a few weeks to missionary employment. In his ministrations, however; in his distribution of books; in his counsel to those in difficulty; in his instructions to inquiring minds; and in his attention to the general interests of the Redeemer's kingdom, his experience and zeal appear to have rendered him particularly useful.

The Rev. Nathan B. Derrow has a pastoral charge in Vienna, N. Conn. Within little less than a year previous to June 1813, he labored nearly five months as a missionary. In a few places, appearances were hopeful and pleasant to the pious eye. Most of that season, however, was a period of trembling, consternation and alarm. The sword was threatening, and the pestilence was laying waste. He feared that multitudes, instead of returning unto the Lord, were forgetting their guilt, their dependence, duty, and accountability, and were hardening under the rod of divine indignation.

The Rev. Thomas Barr has a pastoral charge in Euclid, N. Conn. During the last quarter of 1812, he spent more than two months in missionary service, and nearly two, in the early part of 1813. It was an afflictive season in the place of his stated ministry, and along that part of the lake shore. Many families had fled thither for refuge from the vengeance of pagan ferocity. Many prisoners, on parole, were brought into that vicinity. It was, also, the resort of militia and other troops in considerable numbers. As to health and sustenance, the exiled families, and many of those who had been captured, were in circumstances of extreme distress. He thought himself bound in duty, therefore, to confine his missionary labors almost wholly to the towns of Cleveland, Euclid, Mentor, and Paynesville. In the opinion of the Trustees, this decision was judicious....Mr. Barr very sensibly felt the want of more missionaries in that country, and, in strong terms, expressed his certainty, that they would be affectionately received. Many more Bibles were still needed. The hundreds already sent by the Connecticut Bible Society, had, more clearly, if possible, demonstrated the necessity of many hundreds more. They were anxiously inquired for; and while he had any to distribute, the difficulty consisted in deciding which of the many needy applicants should receive the invaluable donation.

A few weeks, between the beginning of Oct. 1812, and the 20th of August, in the following year, the Rev. John Field labored at the expense of the people in N. Conn. and nearly eight months as a missionary. This, also, comprehended the season of great distress by sickness, and of still greater by the conflicts of the sword. In a few instances, the convincing, renewing, and sanctifying influences of the Holy Spirit were manifest where he labored. But, for several months, the people appeared to be agitated with far deeper anxiety about the result of their worldly sufferings, than about their eternal doom.

The Rev. Abraham Scott has a pastoral charge at Steubenville, county of Jefferson, Ohio. In the course of the last year, and at different periods of the preceding, he was employed nearly four months in missionary labors. He travelled occasionally in the counties of Jefferson, Columbiana, Ohio, and Mercer, Penn. but chiefly in N. Conn. He found the people, generally, desirous of attending on the "one thing needful," though instances of open scoffing and infidelity were frequent. The divine blessing had evidently attended the labors of missionaries. Revivals of religion had been experienced. Numbers were hopefully "brought out of darkness into marvellous light." Good people were refreshed and comforted. The charitable in Connecticut had already much reason to rejoice in the fruits of their benevolence. They continue to have every desirable encouragement to persevering assiduity in the same work of love. There was reason to trust that many in New-Connecticut would for ever praise God for those missionary exertions by which he had reconciled them to himself, and given them peace in the serious view of judgment and eternity.

The Rev. Giles H. Cowles has a pastoral charge in Austinburg, N. Conn. In the year following the 29th of June, 1812, he labored about six months as a missionary, principally in the northern and central parts of that region. The commotion of public affairs produced, generally, an effect unfavorable to the observance of the Sabbath, and to religious attention. Individuals, were, nevertheless, found inquiring "the way to Zion."...The people, there, were peculiarly called upon to learn righteousness by "the judgments of the Lord that were abroad in the earth" and alighting in terrible calamities, upon themselves...The settlements were, most of them, anxious to be favored with preaching; and there were several towns in preparation to support the stated pastoral institutions of the gospel, if the Society could send them ministers.

The Rev. John Seward has a pastoral charge at Aurora, N. Conn. In the year 1812, he travelled seventeen hundred miles, and delivered one hundred and eighty-four sermons in the missionary service. From the 23d of Nov. 1812, to the 23d of Sept. last, he labored about three months as a missionary. With the great revival enjoyed in the county of Portage, the season preceding, Mr. Seward, from his location and other circumstances, was particularly conversant. The fruits of that blessed work were pleasant....With multitudes of considerate people, he deeply regretted the scarcity of missionaries and of stated pastors.

The Rev. Jonathan Lesslie has a pastoral charge, at Harpersfield, N. Conn. In the missionary service, he labored about four months the last year....The distribution of Bibles was followed with the most desirable consequences. Still, the destitute were by no means, all supplied. Many were inquiring, "Can you give me a Bible?"...For several years, he has labored as a

missionary in N. Conn. To the effects of these labors, performed by a considerable number of missionaries, he has been attentive. In those towns, where missionaries have been most generally received, the state of society was best. He found the fact evident, beyond dispute, that in proportion as a town prizes and supports the gospel, the inhabitants, and especially the rising generation, become intelligent and respectable. On the other hand, good habits were not acquired where the gospel and its institutions were lightly esteemed; and if they ever existed, they became soon extinguished....Mr. Lesslie was a considerable time, with the army, as chaplain. This was a field which afforded the minister of the gospel many opportunities of peculiar usefulness. Under date of October 8th, he says, "The day on which I arrived in Erie, I received a polite invitation from Commodore Perry to attend divine service in his ship. I conceived it my duty to accept, and preached on board, in the forenoon, from Matthew xxiv. 44....This was an awful meeting house....twenty 32's mounted, boarding pikes, muskets, swords, and other instruments of death. I felt like preaching on the very confines of eternity, to men who must, in a short time, be hurried violently to the judgment bar of God. Some appeared to feel the force of the remarks which I made. Sailors and marines were peculiarly attentive....Most of my hearers, on that day, are now in eternity.—Commodore Perry expressed a desire to have his men furnished with Bibles." It will be observed, that the fleet sailed almost immediately after this service, on the expedition which delivered N. Conn. from all present dread of the Indians. The devout in that region contemplated their deliverance, as a signal answer to the prayers of God's people.

In Granville, Licking county, Ohio, the Rev. Timothy Harris has a pastoral charge. In the course of a year from the beginning of Sept 1812, he labored about three months, as a missionary in that part of the country. With great satisfaction he observed an improvement in the moral state of society, even among some who had lived almost beyond hope—He seldom beheld a careless, or inattentive assembly. There was a growing esteem of evangelical ministers; and an increasing desire to have such ministers among them.—He found a goodly number unusually alive to God; and he was unable to describe, how much they mourned, on account of their destitute situation in its effects on themselves; and, especially, as it affected the rising and wicked generation around them. Such mourners in Zion apparently prized it as a greater privilege to enjoy *one* sabbath in the sanctuary, than many professors do the stated preaching of a year.

(To be continued.)

TO THE EDITORS OF THE CON. EVAN. MAGAZINE.

Rev. Sirs,

January 5, 1814.

You will find enclosed a five dollar note, which I wish to be appropriated to Foreign Missions. I would transmit it to the Board of Commissioners for Foreign Missions; but as the distance is so much greater, and as I take your Magazine I choose to send it to you.—I wish to aid the missionary cause, and sincerely rejoice that God is, at the present day, doing such great things for the promulgation of the gospel. Wherever I see zeal in the missionary cause, my heart kindles into love and joy, and breathes forth praises to God. If you think this will excite the zeal of others, you are at liberty to insert it. I hope I shall be able to continue the same donation annually; and, if possible, to encrease the sum. What immense sums of money are lavished in luxury and pride! but Oh, how few in comparison are as liberal to give to Jesus, and to rescue deluded immortals from eternal darkness! Oh, that people could believe that their silver and gold are the Lord's. Happy would it be for God's creatures to feel that they are not their own; and be fully persuaded that it is more blessed to give than to receive.

A FRIEND TO MISSIONS.

Donations to the Missionary Society of Connecticut.

1813.

Nov. 6. From Rev. Abel Flint, avails of Magazines, sold, \$ 3 00
 Dec. 8. From Rev. Marshfield Steele, collected in New-
 Settlements, 9 91

\$ 12 91

Received by Mr. PETER W. GALLAUDET, to be transmitted to the Treasurer of the Foreign Missionary Society.

1813.

December 8. From a Friend of Missions at Glastenbury, \$ 3

1814.

January 15. From the hands of P. B. Gleason & Co. }
 received by them....from a friend of } 5
 Missions, }

\$ 8
